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TIRUMANTRAM.

AGNIKARYA OR FIRE SACRIFICE.

வசையில் விழுப்பொருள் வானுநிலனுந்
திசையுந்திசைபெறு தேவர்குழாமும்
விசையம்பெருகிய வேதமுதலாம்
அசைவிலா அந்தணர் ஆகுதிவேட்கிலே.

The spotless, matchless heavens, earth and air,
the Disas, and the gods of the Disas,
the victorious Vedas, will all prosper,
when the Brahmans stead-fast in mind offer sacrifice.

NOTES.

Our Saint gives here the esoteric significance of Fire Sacrifice, in the light of Yoga; and in fact identifies it with Yoga. The first requisite of the Hotar or Yogi is given here as being steadied or stead-fast in mind, having fully controlled his senses. The Tamil word Anthanar used here, means like the word Brahman itself, a knower of God, a seer, a yogi, and is used similariy by Saint Tiruvalluvar, and also to denote the Supreme Brahman. 'அந்தணர்என்போர்அறவோர்' 'அறவாழியந்தணன்' Saint Tirumular, uses the same word as meaning Supreme Brahman also.

"அறவாழியந்தணன் ஆதிப்பராபரன்
உறவாழிவந்தெனுளம் புகுந்தானே."

ஆகுதிவேட்கு மருமறையந்தணர்
போகதிநாடிப் புறங்குடித்துண்ணுவர்
தாம்விதிவேண்டித் தலைப்படுமெய்ந்நெறி
தாமறிவாலே தலைப்பட்டவாறே.

The Brahmans offering oblations to reach
The Path *(gati)*, eat and drink in secret.
Following the law, they reach the true path ;
From such knowledge, they reach the Highest.

NOTES.

The oblation offered in sacrifice symbolize the sacrifice of the Self, Aham in man, his Ahamkara and Mamakara which forms his individuality and divides him from Supreme Self, his body and senses, the animal portion of the Soul. This is also the Naivethyam, food, offered in the Temples, தத்போதக்கவனம் the food of Pasu Bhoda, What our Lord likes most to be offered is this bad portion of ourselves, and in return, He gives us His Supreme Bliss.

தந்ததுன் றன்னைக் கொண்டதென் தன்னைச்
சங்கராவார்கொலோ சதுரர்
அந்தமொன் றில்லா ஆனந்தம்பெற்றேன்
இயாதுநீபெற்றதொன் றென்பால்
சிந்தையேகோயில் கொண்டவெம்பெருமான்
திருப்பெருந்துறையுறைசிவனே
யெந்தையே யீசா உடலிடங்கொண்டாய்
யானிதற்கிலனொர்கைமாறே.

It was Thyself Thou didst give and me Thou didst take
Beneficent Lord, who is the gainer?
Endless Bliss have I gained. What hast Thou gained from me
O Lord That hadt made my heart Thy Temple, Siva Dweller in the Holy Shrine
O Father, Sovereign, Thou hast made Thy abode in my body.
For it I have naught to give it in return.

(P. A's translation).

This is the poison which the Supreme Siva swallowed, and giving His own ambrosia, amrita for us to eat and drink.

ஆறா அமுதே அயில்வேலரசே
ஞானாகரனே நவிலத்தகுமோ
யானாகியஎன்னை விழுங்கிவெறுந்
தானாகிநின்ற தற்பரனே.

O Thou, The limitless amrita; The king with the resplendent spear.
The giver of knowledge, can I speak of this Thy grace?
The 'I' of myself Thou didst swallow, and
Alone Thou stoodest, The Lord Supreme.

This ambrosia is the Soma drink by the Sacrificer and seer the moon of verse five, and is the bliss of Soma (Sa + uma) or Somaskanda, enjoyed in Yoga. The word 'amrita', usually translated as immortal in the upanishads is a synonym for Soma or Siva. The Pasu Bhoda is the Aja or Goat or Pasu referred to in verse five also.

That this fire sacrifice is the Gnana Yoga and not a material one is shown by the last two verses. Compare Chandogya Up. I. i. 10.

"The sacrifice which a man performs with Gnana, faith and Yoga is more powerful. This is the full account of the Syllable Om."

அணைதுணை யந்தணர் அங்கியுள் அங்கி
அணைதுணை வைத்ததனுட் பொருளான
இணைதுணை யாமத் தியங்கும் பொழுது
துணையணை யாயதோர் தூய்நெறி யாமே

The Fire inside the fire is the brahman's Refuge
This inner secret is the same Refuge
Practising Pranayama, and holding this Twinfoot Refuge
One will be landed on the pure path, the true Bridge.

NOTES.

The True Fire that is to be worshipped, the Mulagni or Gnanagni is the Fire in the Daharakasa, the secret cave of the Heart where there is neither night nor day, where there shines neither the fire nor the Sun and the Moon and these stars, and which is the True Bridge to immortality. And this is

Rudra, (He who drives away our sorrow) and Rudra is Fire as the Rig Veda says.

போதிரண்டோதிப் புரிந்தருள செய்திட்டு
மாதிரண்டாகி மகிழ்ந்துடனே நிற்கும்
தாதிரண்டாகிய தண்ணம்பறவைகள்
வேதிரண்டாகி வெறிக்கின்றவாறே.

Practising this Sivcham both morn and eve,
The two damsels will to him in Joy appear.
Then the twin birds floating like two leaves
Will be burnt up in the Sacred Vedi.

NOTES.

The two birds are Soma and Surya Kala, flying in the forest of manas. The two damsels are Para and Apara Gnana.

நெய்நின்றெரியு நெடுஞ்சுடரே சென்று
மைநின்றெரியும் வகையறிவார்கட்கு
கைநின்றவிழ்தருமத்தின மாமென்றும்
செய்நின்ற செல்வம் மதியதுவாமே.

From Them, who follow the Tall Flame raised by pouring ghee.
And know the way the Aja is burnt up,
Their Pasu Bhoda will fall away, and ecstatic silence will be reached.
And this sacrificer will become Soma.

NOTES.

The Vedi is altar where the Yogic ghee is poured is the Place of Bindhu. The path of the flame is the Place of Agnja. The Tamil word 'Mai' 'மை', means black, black goat, and man's body (மை is the form of the word மெய் in Telugu), and means Pasu and Pasubodha and the word Aja also means both goat and man in the upanishads. The word மத்தனம் is unmatta, a condition of silence and ecstacy. "Where one sees nothing, hears nothing else, understands nothing else, that is the Infinite". And He who sees, perceives and understands this (Infinite), loves God, delights in God, revels in God, delights in God— he becomes a Svaraj, he is lord and master in all the worlds. (Chandogya Up. VII. 24. 1, 25. 2).

J. M. N.

THE TEN SPIRITUAL CONQUESTS OF THE SOUL.

(DASA KARYANI.)

Apropos of the degree of sanctification attained by Master Srikantha, the saintly scholiast on Badarayana's Sariraka sutras, the great Appayya remarks in his *Sivarkamanidipika* that the Master became a competent spritual exponent of the real verities by reason of his being well established in *Dahara-vidya* or *dahara upasana*. This *Dahara upasana* is the door way to the highest stage of godly experience attainable by man, an experience, the blessedness and peace of which is often described by Chri tian mystics as "Fellowship with god." The essence of dahara upasana is *Siva darsanam*, *Brahma-darsanam*, or "Seeing god." *Dahara vidya* is "knowledge of the mystery of godliness," "knowledge of the spirit", and *Dahara upasana* is "worship *in sprit* and in truth", "waiting on god". Dahara means 'subtle', 'spritual', the subtlety and spirituality here having chiefly to do with the attainment of that knowledge or degree of sanctification whereby one can transcend his senses and thought. The upanishads proclaim that within the "Cave of the heart" is the "subtle expanse," and in it abide the whole universe (Chhandogya upanishad, VIII,1, 3). This "subtle expanse is known as Dahara akasa (the *Ponnambalam* of the Tamil mystic literature) and by many another name. But none of these terms are to be understood in their material sense, representing as they do living facts of consciousness only to such as have become qualified by due culture to enter upon the Path of Light, but mere symbols to others. To give up the objective world is infinitely more easy than pacifying thoughts, or quieting subjective activities. When the mind can maintain its one pointedness (*ekagrata*) for some little time, it is next trained to drop the object (*bija* or *lakshya*) and

remain in a condition of absolute calm. This is a very trying exercise accompanied by obscuring sleep or swoon, and the greatest allotness is necessary to hold up the consciousness until a more vivid bhumika rises to view. As Patanjali ordains, the posture adopted in spiritual communion should be easy and pleasant. The Atma darsanam, and Brahma darsanam are only possible in that silence in the interior of one's being, a sweet silence which invariably supervenes when thoughts run down to a calm, a calm which must be absolute and complete. That silence is neither the obscurity of sleep, nor the hush that is occasionally superinduced when the warring senses are overawed by a passing wave of strong emotion. It is a silence that is only too audible because of the inaudibility of the senses and thoughts. The various stages in the inner progress of the soul culminating at last in face to face fellowship with God are well analysed and summed up in the *dasa karyani* of the *Saiva siddhanta*. The expression *dasa karyani* means "the ten achievements" which fall to the share of every *Arurukshu* engaged in *Atmoddharana* before he arrives at the luminous condition known sometimes as *sahaja samadhi* or ceaseless "walking with God" waking or sleeping. These ten spiritual experiences, which, according to one set of Jnanis, are further resolvable into thirty *Erscheinungen*, occur to the soul only during its five amalavasthas, but the *ne plus ultra* of the spiritual pilgrimage is the *Bhuma* glorified in the Chhandogya-Upanishad, vii, 23, or the *Sayujya siva bhoga*. The Lord (Siva) is described as sat chit ananda, which is the same as saying that He is Life, Light and Love, and no better characterization will do justice to His supernal nature.

Mention is made of the stages of this dasa karyani in the great Jnana sastra, the great *Siva Jnana bodham* (Instruction in the knowledge of the spirit) which is an episode of the great Raurava agama. We have 28 Agamas or Sivagamas attached to the mystic philosophy of the Saiva Siddhanta, and they are *the revealed truth* treating of the science and art of purging the soul of its cankering impurities, and enabling it to

behold god in all His glory, while yet tabernacled in the flesh. They are thus listed in Trilocharias *Siddhanta-Saravali*,

> शैवाः कामिकयोग जाजितमथोचित्यं च दीप्ताह्वयम् ।
> सूक्ष्मः कारणमंझुमांशदज्ञाधा साहस्रकंसुप्रभम् ।
> रौद्रास्ते विजयंच रौरवमथोनि श्वासमाग्नेयकं ।
> सन्तानंकिरणाख्यं सिद्धविमलं श्रीन्द्रहासंपरम् ॥
> उद्गीतं ललितंच माकुटमथो श्रीनारासिंहंतथा ।
> श्रीस्वायंभुवपारमेश मुखयुर्वीशानि भद्राह्वयम् ।
> तेनाष्टादशसंख्ययोर्ध्वमुखत स्साक्षात्सदेशेनते ।
> प्राप्तास्साविपटाष्ट एवनिखिलोतीर्णोखिल ज्ञानवान् ॥

vv. 3 and 4 in Charyapada. The Raurayagamas thus Raudra, i.e. to say the system of mystic instruction embodied therein is adapted to these souls who are not yet healed of their Anava-mala, the Subtle Corruption which is the earliest to adhere to the soul and the latest to leave it. If an Agama be classed as Saiva in the mystic terminology of the Saiva-Siddhanta, the meaning is that it is applicable to such Vignanakalah (= Vignanakevalah, according to Tattva-prakasa an authoritative treatise on Agamic mysticism) as are already rid of the Anava mala. The terms Vijnanakalah and Vijnanakevalah indicated a class of souls in whom the only remainning taint is the Anava mala. Sivajnanabodham is held to be the cream of the Rauravagama, and has recently been edited in Sanskrit with a commentary, in the pages of the *Pandit*, Benares.

What constitute the dasa-karyani we will now see: the following are their names in ascending order. (1) Tattva-rupa, (2) Tattva-darsana, (3) Tattva-suddhi, (4) Atma-rupa, (5) Atma-darsana, (6) Atma-suddhi, (7) Siva-rupa, (8) Siva-darsana, (9) Siva-yoga and (10) Siva-bhoga. The experiences or achievements herein formulated appertain to the five states of the soul, detailed in the Karna, Svayambhuva and other Agamas, to the five Suddha-avasthas comprising Jagra, Svapna, Sushupti, Turiya, and Turiyatita. These conditions of the soul are mentioned also in Iraiyanarakapporul under the names *kurinji*, *palai*,

mullai, marutam and *naital.* The Suddha-avasthas are also known as *amala* and *nirmala,* in reference to those pure states of the soul, when it becomes capable of shining radiant in its vestment of purity, even as a crystal column, while under the full blaze of the sun in the zenith (cf. Tiruvarutpayan of Umapati, v. 67). In the Upadesa-kanda of the Siva-purana (lxxxiv: vv. 59 and 60) the five avasthas enumerated above are said to belong equally to the kevalavastha, Sakalavastha, and Suddhavastha, while the Mandukyopanishad falls short of even these five avasthas, by mentioning four. It is probable, however, that the turiya of the Mandukya includes the turiyatita, and the four avasthas have reference to the amalavastha. The dasa-karyani of the Siddhanta system, which are achieved by the soul only during the five states of the Suddhavastha, includes the twelve karyas beginning in the Pancha-bhuta-dhikkarna, and ending with the chaitanya-darsana, as well as the eighteen karyas beginning in the jnana-darsana and ending with the Paramanandavasa, and consequently thirty 'triumphs' in all. All these *karyani* (achievements by the soul) and avasthas (states of the soul) are to be realised in samadhi or spiritual communion.

Tirumular devotes a large portion of his "mystic instruction" *(Tirumantiram)* to the dasa-karyani, and Siva-jnana-vallalar does likewise. Kumara tevar takes his cue from the God taught wisdom of the Saiva darsana, and endues the intellectual *Advaita-vedanta* with a mystic cult, by speaking of a so called "Vedanta dasavastha," and "Vedanta-dasa-karya." The total number of avasthas as realised by the Agamic-jnanis in whom the kingdom of Heaven was fully established, is eighteen. There is no doubting the fact that Kumara tevar was a sanctified soul, but in his hands the presentation of the advaita vedanta has assumed a complexion which shows it to be indebted to the Saiva siddhanta, in a real spiritual sense.

There is always a danger for those who are intent on cleansing their souls and knowing the true methods of finding God, when they have recourse to books for spiritual instruction,

which are written by men who never enjoyed "Atma-puranam." Such books explain truths as revealed by the dry light of the intellect, and never as they are in their real nature. It requires the most penetrating mind to distinguish works recording the godly experiences of real Svanubhuti, from those that are misleading parodies of such. Intellect is mischievous, unless the Light of God shines through it freely and without stint. On this object Swami Vivekananda adds (Raja-yoga, p. 70) "Read only those books which have been written by persons who have had realization." The Agamas are never tired of adding a similar warning against reading books written by those who are not of God but who affect by the power of their intellect to be of God. It must of course be confessed that till a man has entered the Path of Light, he cannot always successfully distinguish the utterances of a saint from those of the worldly that are perhaps drawn, or fell perhaps drawn, to the reality of the unseen.

V. V. R.

(To be continued)

DID UMICHAND DIE MAD?

Mr. Chandabhoy, B.A., Principal Fort and Proprietory High School, Bombay says in his well written Student's Manual of Indian History that "according to the latest enquiry into the subject he (Umichand) proceeded on a pilgrimage to Malwa soon after the deceit was made known to him and then returned to his business in Calcutta and prospered till his death." If this is true the English Historians of India, who unanimously say that he died mad on learning that he was to get nothing as his reward from the conspirators who won the battle of Plassey for not disclosing the secret of the conspiracy to his Royal Friend Sirajud daulah, must have been misled by upon Umichand had the false report published by Clive that the trick he had played succeeded even so far as to cause his death.

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HOW NILAKANTHA'S BHASHYA IS GETTING APPRECIATED IN THE WEST.

The keenest expounder of Sankara in the West at the present time is Prof: Deussen who has been engaged for some years in writing a General History of Philosophy in German, in view to showing the place of Sankara in such a conspectus. The third instalment of that History is now ready, and we have great pleasure in extracting the following review thereof from *Luzac's Oriental List and Book Review, (London), Vol. XX. Nos. 1 and 2, January and February, 1909*, from the interest it has for us on account of the mention it makes of Nilakantha's Bhashya of the Brahma sutras :—

"It will be welcome news to many students that Professor Paul Deussen has published the third section in Volume I of his monumental *Allgemeine Gexhichte der Philosophie*. This latest instalment, a ponderous tome of 728 pages, will greatly enhance its author's already high reputation for profound erudition and keen philosophical insight. It deals with the post Vedic philosophy of India, and falls into two main divisions, treating respectively of the philosophy of the epic period, and of the subsequently systematised schools. In the Mahabharata and the Law book of Manu, which he regards as the literary monuments of an "Epic Period" beginning about 500 B.C., he traces a vigorous though unsystematic course of speculative activity which formed a bridge from the idealism of the Upanishads to the systems of the classical age, and specially to the mature Sankhya, while at the sametime, it was a fertile breeding ground for the heretical Schools of which the great representatives are Jainism and Buddhism. The Sankhya and Yoga in particular appear to bear in the epos primarily the character, not of two distinct schools, but of two different methods for attaining the same object, the realization of the Self, in the case of the Sankhya by reflection upon the manifold phenomena of experience issuing from primal unity, and in the

case of the Yoga by concentration of the mind upon the inward life. As an appendix to this first section is given an outline of Buddhism, with some account of the allied system of the Jains. Then follows the second and by far the longer portion of the volume of which the kernel is formed by (1) a translation of Madhava's account in his Sarva darsana sangraha of the nine heterodox schools, and (2) a fuller account of the Vaiseshika, Nyaya, Purva mimamsa, Paniniya, Sankhya, Yoga, and Vedanta of Sankara, in which are included translations of Isvara Krishna's Sankhya Karika, the Yoga sutra, and Sadananda's Vedantasara. The whole work is concluded by an appendix giving a summary account of philosophical thought in China as represented by the teachings of Lao tse and Confucius and by Chinese Buddhism, and finally glancing at Japan, with its ancient shinto and its developments of the Confucian and Buddhist doctrines that reached it through China. In a work of such vast scope as this there must inevitably be much that that arouses criticism. We are not yet quite reconciled to Dr. Deussen's view that the classical Sankhya arose out of Upanishadic idealism "through accommodation to empirical consciousness," though we must admit its plausibility. We are disposed to question strongly the justice of his dictum that the Vedanta of Sankara "returned to the pure doctrine of the Upanishads" and "is still the creed of the dominent majority of all those Hindus who feel the need for a philosophical basis of their conception of the world" (page 2). The Professor speaks here more as a partisan than as a critic, ignoring the justifiable claims of some millions of e.g. Saivas and Ramanujiyas *We regret too that he has not studied at first hand the very interesting and valuable system of the Saiva Siddhantam which is the dominent creed of Southern India. Much might be said, and ought to be said, of the important developments of the Vedanta in the great Saiva-Bhashya of Nilakantha and of the classical system of the Tamil Siddhantis.*. But Dr. Deussen has given us so much material for study, and that of the first quality, that we can overlook

these occasional irregularities of perspective, and gratefully acknowledge our enormous debt of gratitude to him."

We will personally review Prof. Deussen's work in a subsequent number, giving translations of such portions of the original as bear on the Siddhanta Philosophy of Nilakantha. We cannot say that the Professor is unacquainted with the Saiva Bhashya, as we have seen a reference to the Benares edition (published in *the Pundit*) of the same in his classical 'Das System des Vedanta.' Nilakantha was one of the greatest mystics of ancient India as can be readily seen from the following verse which we quote from his Prolegomena to the Saiva-bhashya, and this feature at once distinguishes him from other commentators who were for the most part nothing more than mere intellectual exponents:

> व्याससूत्रमिदं नेत्रं विदुषा ब्रह्मदर्शने ।
> पूर्वाचार्यैः कलुषित श्रीकण्ठेन प्रसाद्यते ॥

Srikantha had actually seen God and hence lays down his proposition, from the stand point of his Higher Experience, in such terse and clear terms. Appayya's gloss on this verse, though elaborate, will repay careful perusal for its spiritual insight and illumination. The great initiates and sanctified spirits who have contributed to the upbuilding of the Saiva Siddhanta were men who were thoroughly established in God and were in actual fellowship with him, so much, so that their words come down to us with a claim which is altogether magistral and impeceable in every sense.

V. V. R.

ARJUNA'S KHANDAVA FOREST AND THE SELVAS OF SOUTH AMERICA.

(Continued from page 200 of Vol. IX.)

The Khandavadaha Sarga is the last chapter in Adi Parva and therefore precedes the Sabhakriya Sarga and the Rajasuya Sarga with which the Sabha Parva commences so that the very first step taken by the Pandavas towards strengthening and improving the Empire of Khandavaprastha which their powerful and influential matrimonial alliance with Panchala forced Dhritarashtra to give them as their share was the destruction of the terrible Khandava Forest which was therefore the foundation stone, as it were, of the future greatness and undisputed supremacy and glory of the Pandavas over all the states. After extending the limits and increasing the population and improving the resources of their Empire, they set out on conquering expeditions in different quarters and subdued all the powerful kings and compelled them to acknowledge their suzerainty; and to make a public demonstration of their undisputed sovereignly over the Indian World whose limits were not probably confined to the boundaries of the present British Empire they performed the Rajasuya sacrifice in which all the kings openly took the oath of fealty and paid enormens tributes to the Pandavas, their suzerain Lords which made their treasury simply inexhaustible. This unrivalled power, glory, prosperity, strength, wealth and the populousness of the state excited the mean jealousy of their less competent and powerful cousin brother Duryodhana which eventually brought about the Great War. Therefore if the Mahabharata is rightly understood the Khandavadaha or the bbrning of the Khandava Forest appears to be the keystone of the greatness of the Pandavas which led to the Great War and the description of the destruction of the Forest becomes therefore very important in the development of the story of the Mahabharata.

The story of the conflagration of the Forest begins thus in the Mahabharata :—

Krishna and Balarama came with large dowries from Dwaraka to Khandavaprastha for bestowal upon Subhadra

who had just then married Arjuna. Balarama and the Vrishni heroes then returned to the city of Dwaravati but Vasudeva remained behind with Arjuna in the delightful city of Indraprastha which had been built by the Pandavas soon after the Partition. It was about this time that Arjuna and Krishna proceeded to the banks of the Jumna to spend the pleasant summer days on the outskirts of the great Khandava Forest which must have occupied a large portion of the Empire of Khandavaprastha. There summer Mansions and pleasure gardens had been erected which contained numerous costly and well flavoured viands and drinks and other articles of enjoyment with floral wreaths aed various perfumes. The two heroes with the women of the party being unsteady with wine began to sport and enjoy the pleasures of the vermal season.

To Vasudeva and Dhananjaya thus enjoying the vernal pleasures in this forest like the twin celestial Aswins, there came a tall, red complexioned Brahmana with a beard which was bright yellow tinged with green. On the approach of the Brahmana both Arjuna and Krishna hastily rose from their seats waiting for his commands. The Brahmana said that he was a voracious Brahman and solicited them for sufficient food "O tell us what food will gratify thee so that we may endeavour to give it thee" said the warriors. The Brahmana replied. "I do not desire to eat ordinary food. Know that I am Agni. Give me the food which suiteth me. This Forest of Khandava is always protected by Indra and protected as it is by the illustrious one I always fail to consume it. In that Forest dwelleth with his followers and family a Naga called Takshaka who is the friend of Indra. It is for him that the wielder of the Thunderbolt protecteth this Forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the Forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth Indra always poureth water from the clouds. Therefore I succeed not in my attempts in consuming the Forest Khandava although I very much desire to do so. I have now come to you who are both

skilled in weapons. If you help me I will surely consume this Forest for even this is the food that is desired by me. Conversant as you are with excellent weapons I pray you to prevent those showers from descending and preventing the creatures from escaping when I begin to consume this Forest."

Then follows a description of the circumstances that led Agni to desire to devour the Forest. We shall refer to those circumstances before proceeding to the Destrection itself. It would appear that a great king called Swethaki performed numerous sacrifices lasting for several long periods so much so that all the Brahmanas became sickly in consequience of having officiated at the several sacrifices and refused to help Swethaki any longer when he set his heart upon performance of another sacrifice which was to last for very many years. In this difficulty he was left with no other alternative than to pray to Rudra for help. Rudra appeared to him and said "If thou canst for twelve years pour without intermission libations of of clarified butter into the fire, thyself leading all the while the life of a Brahmacharin then thou shalt obtain from me what thou askest. In that sacrifice of Swethaki Agni had drunk clarified butter for twelve long years: Indeed butter had been poured into Agni in a continuous stream for the period.

Having drunk so much butter in Swetaki's Sacrifice Agni became pale and lost his colour, could not shine as before and suffered from a loss of appetite from surfeit and his energy itself became weakened and sickness afflicted him. In this affliction Agni went to the abode of Brahma and said "O Eralted one Swethaki hath gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. I am reduced in splendour and strength. I desire to regain my permanent nature" and Brahma replied. "Thou hadst eaten for twelve long years the sacrificial butter poured into thy mouth by Swethaki. It was for this that illness hath afflicted thee. But O Agni grieve not for it. I shall dispel the surfeit of thine. The time for it has even come. The dreadful Forest of Khandava that abode of the enemies of the Gods which thou

hadst of old once consumed to ashes at the request of the Gods hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures thou shalt regain thine own nature. Proceed thither in haste to consume that Forest with its living population. Thou wilt then be cured of thy malady." Accordingly Agni suddenly blazed forth in anger assisted by Vayu. Beholding Khandava on fire the dwellers of the Forest made great efforts to extinguish the conflagration. The Elephants by hundreds and thousands speeding in anger brought water in their trunks and scattered it upon the fire and thousands of many headed snakes mad with anger hastily began to scatter upon the fire much water from their many hoods and so the other creatures by various appliances and efforts soon extinguished the fire. In this way Agni blazed forth in Khandava repeatedly even for seven times and it was in this way that the blazing fire was extinguished there as often as it blazed forth.

Agni then in despair appealed again to Brahma recounting to him the circumstances of his failure to consume the forest. Brahma then reflecting for a moment said "I see a way by which thou mayest consume the forest of Khandava to day in the very sight of Indra. The old deties Nara and Narayana have become incarnate in the world of men to accomplish the business of the celestials. They are called Arjuna and Vasudeva. They are even now staying in the Forest of Khandava. Solicit them for aiding thee in consuming the Forest. They shalt then consume the Forest even if it be protected by celestials. They will certainly prevent the population of Khandava from escaping. I have no doubt in this." On this advice of Brahma Agni as we have seen approached Arjuna and Krishna and solicited their aid.

In this account of the reasons which induced Agni to devour the forest it is interesting to note the important revelation contained in Brahma's reply above quoted that the Forest had once before been destroyed by Agni at the request of the Gods and that the Forest has since assumed gigantic

proportions owing to the continuous existence probably of the same physical causes that led to the primeval growth so that the conflagration of the Khandava Forest recorded in the Mahabharata and which is reproduced here is evidently the second instance of the destruction of the Forest so far as human traditions and records go.

On this appeal of Agni for help Arjuna said "I have numberless excellent celestial weapons, with which I can fight many Indras together. But I have no bow suited to the strength of my arms and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands I require arrows that must not be exhausted. My car also is scarcely able to bear the load of arrows that I would desire to keep by me. I desire celestial steeds of pure white possessing the speed of the wind. Then there is no weapon suited to Krishna's energy with which he can slay Nagas and Pisachas. It behoveth thee to give us these means by which we may thwart Indra from pouring showers upon the extensive Forest. Thereupon Agni prayed to Varuna "give me without loss of time that bow and quiver and that ape bannered car which were obtained from King Soma. Partha will achieve a great task with Gandiva and Vasudeva with discus. Give both to me to day. Having got them all from Varuna. Agni gave to Arjuna the Gandiva with two inexhaustive quirers and a car furnished with celestial weapons and with a banner bearing a large ape and to that car were attached steeds white as silver and born in the region of the Gandarvas. Pavaka then gave unto Krishna a discus with an iron stick attached to a hole in the centre and thence forward it became Krishnas' favourite weapon. Then Arjuna and Vasudeva filled with Joy said unto Pavaka "O exalted one furnished with weapons knowing their use, possessed of cars with flags we are now able to fight with even the celestials and Asuras not to speak of Indra desirous of fighting for the sake of his friend Naga, Taxshaka. Arjuna also said "O Pavaka while Krishna moves on the battlefield with the discus in hand there is nothing

in the three worlds that he will not be able to destroy by hurling this weapon."

Having obtained the bow Gandiva and this couple of in exhaustible quivers I also am ready to conquer in battle the three worlds. Therefore O Lord "Blaze thou forth as thou likest surrounding this large forest on every side. We are quite able to help thee. Thus encouraged Agni began to consume the forest of Khandava exhibiting his all consuming form like that at the end of the Yuga. The forest then looked resplendent like Meru blazing with the rays of the sun formed thereupon. The heroes riding on their cars and placing themselves on the opposite sides of the forest began a great slaughter on all sides of the creatures dwelling in Khandava. At whatever point the creatures would be seen attempting to escape thither rushed those mighty heroes. The cars themselves moved so fast around the Forest that the inmates of the Khandava saw not an interval of space to escape. Those excellent heroes seemed to be but one and while the Forest was burning hundreds and thousands of living creatures uttering frightful yells began to run about in all directions, some had particular limbs burnt some were scarsed with excessive heat and some were whithered therewith and the eyes of some came out and some ran about in fear and many rose upwards and soon fell whirling into the blazing element below and some were seen to roll on the ground with wings, eyes and feet scarred and burnt and the tanks and ponds within the forest began to boil and the fishes and tortoises in them all seemed to perish. The burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took to their wings for escaping from that conflagration were pierced by Arjuna with his shafts and cut into pieces they fell down upon the burning element below. Then the illustrations dwellers of Heavens went to Indra and complained "Why O Indra doth Agni burn these creatures below? Hath the time come for the destruction of the world?" Vasava there upon soon covered the sky with masses of clouds of every kind and began to shower rain upon the burning forest. Those

masses of clouds by hundreds and thousands commanded by Indra began to pour rain upon Khandava in showers thick as the flagstaff. But the showers were dried up in the heat of the fire.

Then Indra collected more masses of clouds and caused a heavier downfall. The flames contending with the great showers were terrible to behold. Arjuna covered the sky with his innumerable arrows like the moon covering the atmosphere with thick fog. No living creature could therefore escape from below.

It so happened however that at this conjuncture Takshaka, the chief of the Nagas was not there having gone at that time to the field of Kurukshetra. But Aswasena the mighty son of Takshaka was there and he made great efforts to escape from that fire but was prevented by Arjuna's shafts. His mother then determined to save by his swallowing him and she first swallowed his head and then his tail. Desirous of saving his son the she snake rose up while still employed in swallowing her son's tail but Arjuna on beholding this, severed her head from her body by an arrow. Indra to save his friend's son raised a violent storm and deprived Arjuna of consciousness and during those few moments Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion and deceived by that snake, Arjuna was much angered. He forthwith cut every animal seeking to escape by the skies into two, three or more pieces. Then Arjuna, Agni and Krishna cursed the snake that had escaped so deceitfully "Never shall thou be famous." Then there came for the protection of the forest numerous birds of the Garuda type, innumerable Nagas vomitting virulent poison who were all cut to pieces by Arjuna and there came also innumerable Asuras with Ghandarwas, Yakshas, Rakshasas, Nagas sending forth terrific yells. But all these enemies the Daityas and Dhanavas were destroyed by Arjuna and Krishna. Then these herœs met the celestials with Indra at their head who caused several times terrible downpours to crush the fire. Then Indra torea large peek from

Mandara and hurled against Arjuna, his son but the latter tore the mountain peak into thousand pieces by his arrow.

And it so happened that Krishna suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. Agni pursued the Asura. Vasudeva stood with his weapon upraised ready to smite him down. Seeing the discus uplifted and Agni pursing from behind to burn him Maya said "Come to me O Arjuna and protect me. Arjuna said 'Fear not" Thereupon Krishna ceased to slay Maya who was the brother of Namuchi and Agni also burned him not and while the forest burned Agni spared only six of his dwellers namely Aswasena, Maya, and four birds called Sarangakas.

Then the story of the four Sarangaka birds which escaped the fire is related. These birds are the issue of a Rishi called Mandapala. When Mandapala attempted to enter Heaven he found he could not obtain admittance. On enquiring the reasons he found that he had no offspring and that Heaven was accordingly refused to him. He then determined to have offspring and on reflection understood that of all creatures birds alone were blessed with fecundity. Assuming the form of a Sarangaka the Rishi had connection with a female bird of the same species and he begot upon her four sons who were all reciters of the Vedas. Leaving these four sons with their mother in the forest the asectic went to another place. There the Rishi saw that the forest was on fire. He then began to propitiate Agni who being gratified with the panegyrics of the Rishi promised to spare his four children in the form of Sarangakas. Thus of the innumerable population of the Khandava Forest, only six creatures escaped destruction viz. Aswasena the son of the Naga Chief Takshaka, Maya who built the famous Sabha or Assembly Hall of Indraprastha in which Rajasuya Sacrifice was performed and the four sons of the Rishi Mandapala.

T. VERABADRA MUDALIAR, B.A., B.L.

(To be continued.)

HAPPINESS.

Man always tries to secure happiness and shun misery. The majority of these seekers after happiness do not make use of their reasoning faculties in the understanding of what real happiness is, but they, being deluded by their senses, set their whole mind on securing the unreal and transitory pleasures of this world. Let us now see what our shastras say on this subject. Happiness is divided into three classes :—(1) Lowest or Adhama, (2) Intermediate or Madhyama, and (3) Highest or Uttama.

(1) By *lowest happiness or Adhama*, is meant what is known in the Srutis as Manushyananda (pleasures of man). It includes the pleasures of music, of beautiful sights, of sweet-scented flowers, of delicious foods, of perfumes applied to the body, of houses filled with wives, carriages and wealth, and of others of various kinds. It may be surprising to many to hear that these pleasures which have occupied the minds of a great many people are of the lowest class. From the following reasons it will be evident that they are really so :—

(i) These pleasures are not always enjoyable, for they exist only so long as the objects which give us these pleasures, exist. Not only so, but the very pleasure we feel in them is more than counterbalanced by the pains we suffer in our efforts to secure them.

(ii) These pleasures are not viewed alike by all, for what pleases one's senses does not please those of another. No two persons agree together in their ideal of sense-pleasure.

(iii) All these pleasures are not enjoyed by any one man. A king in the enjoyment of many pleasures is grieved by the absence of a son to inherit his kingdom after his death ; a poor man, pleased to be the father of many children is grieved for want of means to support them ; and a sick man, though he

possesses immense wealth, is grieved because he cannot eat what his tongue desires.

Thus it is seen that man is never in the enjoyment of unmixed pleasure. These reasons clearly show that these sense pleasures are unreal and of the lowest sort. If then it is asked why it is that people call them happiness, no other answer can be given than that they are ignorant of the nature of real happiness.

(2) *Intermediate* or *Madhyama happiness* is known in Sruties as Devananda (pleasures of Devas). By performing the karmas enjoined on us by the Vedas, by founding charity institutions, by building temples and by various other good deeds, we obtain Devatvam and are placed in Swarga Loka. There we enjoy pleasures quite different from the worldly ones. There we enjoy unmixed pleasures; we are free from disease and pain. But in spite of all these advantages there is one defect in them, and that is, that they last only for a time. It is the force of our good Karmas that keeps us in Swargam and naturally when this force is exhausted we must return to earth to gather fresh experience. And it is because of their short duration that they occupy an intermediate position.

(3) The highest or Uttama happiness is known as Brahmanda or Moksha or eternal bliss. Moksha means liberation from the sorrowful *Samsara* of life and death which may be either in this world or in the higher worlds. From the moment of conception in the mother's womb to the moment of birth and from the moment of birth to the moment of death, man's life is full of miseries; he never enjoys happiness. Whereas moksha is a state of unconditioned bliss. This bliss has an existence independent of time, space and causation. That is the happiness which every one of us should strive after; and it is our duty to work for its attainment, There is no doubt whatever, that by our efforts, we shall be able to enjoy it either in this life or in some lives to come. The man whose mind is fixed solely on the gratification of sense-

pleasures, never enjoy Brahmānanda or eternal bliss. Our sacred books point out to us many paths that will finally lead us to that ocean of pure bliss. They are Sáriya, Kriya, Yoga and Gnana margas, otherwise called Dasa, Satputra, Saha and Sanmarga The various duties assigned to each are only such as our love of the master, or father, or friend, or lover will induce us to manifest in tokens of our love. These duties are meaningless except as tokens of our love and as disciplining us to love and love more God and His creatures.

I quote below a verse from the Gita where all these four paths are set forth..

"Therefore with bowing and body bent, I ask grace of thee, Lord and Adorable, as father to son, as friend to friend, it is meet, O Lord, to bear with me as Lover to Loved." It may also be observed that *Saivism* of to-day which is regarded as the true modern representative of the historic religion of the Gita and Mahabarata period combines all these four paths unlike other religions which point out only one or other of these paths and the great saints St. Appar, St. Gnanasambanthar, St. Sundarar and St. Manickavachakar are regarded as teachers of these four paths. So Love is the essence of all real religion and real worship of God is the worship of God's creatures and loving them one and all without distinction of caste and creed and unless this is fully recognised and practised, no real spiritual progress is possible.

M. D.

NOTES AND COMMENTS.

An Appreciation. On the receipt of Mr. Nallaswami Pillai's thes s read before the Calcutta Convention of Religions, Mr. S. Saminatha Iyer, Secretary Tamil Sangam writes as follows. "I am exceedingly glad to acknowledge the receipt of your voluable pamphlet and I thank you much for the kindness in sending me the same. I went though it rather carefully. I am glad you have put forth your arguments with all possible clearness and your geometrical and grammatical illustrations are beautiful. "I see God, I reflect God, I become God like, Godly God. I am God" is simply beautiful. This is the keystone of the whole pamphlet. I simply admire your range of religious study, why I even envy you for the same. The fervour and patriotism with which you advance you theory is commendable. I am sure you ought to have had a warm reception at the assembly. Some of the arguments and statements put forth by you may not be palatable to Vedantins who may differ from you. But taken as a whole, your paper is very interesting and you deserve the thanks of the Saivites of Southern India for ably representing their cause at that learned assembly."

A record of good work. Besides attending the Convention of Religions at Calcutta, we are glad to note that Mr. Nallaswami Pillai was good erough to do some work for the cause of Saivism during his brief holiday. On 2nd May, he presided at an inaugural meeting for reviving the old Vedagamokta Saiva Siddhanta Sabha founded by his teacher the late Srila Sri Somasundara Nayagar Avergal and delivered an interesting address in which be dwelt at length on the great message to humanity which Saiva Siddhanta contained. The chief point of his address consisted

in his counselling his hearers to live the life of Love and good will which Saivaism taught, and that love and love alone should govern their thoughts, speech, and work, and that they should never offend anybody by their propaganda, otherwise they would fail in their cherished object of spreading Saivism. Their ideal of God is as Love, and it is this bliss of Love they want others to share and catholicity of spirit and sweetness of speech are essential if they really wanted others to share in our 'Master's Joy.' He also assisted at the Prathishta ceremony of St. Thayumanavar's holy image at the Sri Thayumanaswami Mutt at Trichy Rockfort, on 5th May and on 7th and 8th May, he presided at the Anniversary of Tiruchengode Saiva Siddhanta Samajam. The leading spirit of this Samajam is Sriman Muthuswami Konar Avergal, and great credit is due to him, and the Mittadars of the Taluq for the excellent arrangement made on the occasion. The celebration consisted of Abhishekams in the Temple, feeding and clothing of the poor, and a number of lectures delivered by several pundits who attended from far and near. In the first week of June, Mr. Nallaswami Pillai delivered two lectures at the Saiva Siddhanta Sabha, Trichinopoly, and one in Tanjore at the Besant Hall. In the first lecture at Trichy he explained at considerable length the nature of the Soul or Jiva, and showed how the understanding of this subject was the keystone to the whole Philosophy. Mr. A. V. Gopala Chariar, M.A., B.L., High Court Vakil presided on the occasion and the lecture was very much appreciated, At the special request of the Sabha, he delivered a lecture on Sivagnanabodham and gave the gist of the whole book in a lecture of two hours, duration. The Thambiranswami of the local Mutt presided on this occasion. At Tanjore, he briefly spoke on the chief points of Saiva Siddhanta, and as one of the audience pointed out, his speech was unexceptionable in form and conception.

Srikanta Bashya.

We are glad to announce that Mr. Nallaswami Pillai is also busy preparing the English translation of the Bashya published in these pages for being brought out in book form. He is adding a lengthy introduction in which the position of Saivaism in the History of Indian Religions will be fully noticed. It is proposed to add a translation of nearly all the Rudra Hymns from the Rig Veda, following the commentary of the great Sayanacharya. The European translations now existing do not in any way do justice to the spirit of the original.

A Tamil Dictionary of proper names.

Pandit E. Ratnavelu Mudaliar of the Christian College has laid the Tamil public under a deep debt of gratitude to him for bringing out this invaluable work. Mr. J. M. Nallaswami Pillai has written a brief introduction to it pointing out its importance. The book dealing only with the proper names has gone into a bulky volume consisting of 740 pages and contains a vast deal of information on all the classical names, available in no other book. The book is priced cheap at 3 Rupees and should be in the hands of every Tamil Student and Scholar.

Theosophical fedaration at Guntur.

This was held at Guntur on the 21st and 22nd of August under the Presidency of Mr. T. Ramachandra Rao retired Sub-Judge, and it must be pronounced a success in every way. Mr. V. V. Sivavadhanulu welcomed the members in a nice speech and pointed out the important work the Theosophical Society was doing. The President's speech on the message of Theosophy was more or less in a similar strain and he illustrated his subject by taking some stories from the Upanishads and Puranas. Mr. C. Nanjundappa of Cuddappah is an ardent Theosophical Missionary and spoke in Telugu with great eloquence. Mr. Narasimmayya of Chittur spoke also very

well on Hinduism and Theosophy. The couversazione must be pronounced to be a failure. An interesting feature was introduced into the meeting by organizing two lectures for the benefit of our woman-kind. Great credit is due to Mr. Sivavadhanulu for the success of the federation.

Mistakes and some misconceptions.

The one great mistake of the various speakers consisted in trying to identify Theosophy with some one form or other of the Indian Schools of Philosophy. If as some speakers admitted, Theosophy is broad enough to admit atheists into its fold, why then this identification? It is a narrowing of the platform which cannot but be detrimental to the true interests of the Theosophical Society. Individuals can no doubt hold up the excellence of this or that teaching but to say, that that is Theosophy is a far different thing. One grave error however was committed by the President in his speech or shall we call it a slip? In giving the famous story from Kena Upanishad which will be found fully quoted in our last number, he omitted all reference to Uma Haimavatim's appearance and Her Message to the gods. "It is through the Victory of Brahman that you have thus become great." After that he knew that it was Brahman." And he added that Indra meditated and thus found out Brahman. This message of the President is in direct conflict with the teaching of Upanishad "that he by whom Brahman is not thought, by him It is thought. He by whom It is thought knows it not." This means that one cannot know God by his own efforts, by his own knowledge, by his , by his Pasa and Pasugnana but by the Grace of God, by Pathignana, represented by the Supreme Person and Majesty of Uma Haimavatim, translated as it is even by Sankara as Brahmagnana. These two Schools are as poles asunder, and it may be true that man can by his own effort know and become God but the Upanishad can give no support to such a doctrine.

In Mr. Narasimmayya's address he advanced a curious theory. He said Sat Chit and Ananda were attributes of Isvara and Sat was Brahma, Chit Vishnu, and Ananda Isvara. We dont know in what Hindu book he gathered this information. 'Satyam Gnanam Anantam, are not attributes of God but it is the very definition of Brahman, His absolute nature. At any rate 'Sat' cannot be an attribute, it is the very Being, God absolute "In the beginning, my dear only Sat there was, one without a second. May I grow forth." (Chandog. Up 6-2-2). It is more curious how Sat is Brahma, etc., when we know that every one of the Trinity and even the Jiva is Sat Chit Ananda. These are novel doctrines, unknown to Indian Philosophy to say the least of it.

G. B. Naick & Co., Bombay.

We beg to draw the attention of our readers to the enclosed circular of this longstanding firm. This firm has established a reputation for supplying superior quality of watches and clocks as will be seen from the various excellent testimonials they have received.